

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, FEBRUARY 25, 1899.

No. 18.

## IT WILL ALL COME OUT RIGHT.

Whatever is a cruel wrong,  
Whatever is unjust,  
The honest years that speed along  
Will trample in the dust.  
In restless youth I railed at fate  
With all my puny might,  
But now I know if I but wait  
It all will come out right.

Though Vice may don the Judge's gown  
And play the censor's part,  
And Fact be crowned by Falsehood's frown  
And Nature ruled by Art;  
Though Labor toils through blinding tears  
And idle wealth is might,  
I know the honest, earnest years  
Will bring it all out right.

Though poor and loveless creeds may pass  
For pure religion's gold,  
Though ignorance may rule the mass  
Whole Truth meets glances cold—  
I know a law complete, sublime,  
Controls us with its might,  
And in God's own appointed time  
It all will come out right.  
—Ella Wheeler Wilcox.

Exchange.  
If you've anything good to say of a man  
Don't wait till he passes away.  
Don't wait till he's left us and pitched his  
tent in the land that is fairer than day.  
Don't wait till his spirit has crossed the  
stream to the beautiful evergreen  
shore,  
But say your nice things while he's here in  
the flesh; he'll enjoy them consider-  
able more.

## OUR CONFERENCE PRESIDENTS.

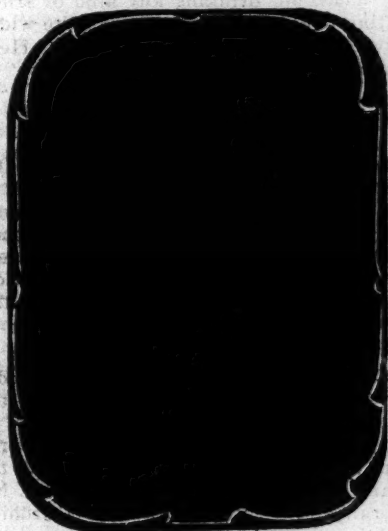
### President Samuel B. Thatcher.

This week The Star presents, under "Our Conference Presidents" Elder Samuel B. Thatcher, who presides over the East Tennessee conference.

President Thatcher was born on the 11th day of January, 1872, at the beautiful city of Logan, where he acquired a good education, and at the time of his call to preach the gospel, held the position of deputy treasurer for Cache county, under the Hon. A. F. Farr.

Elder Thatcher has had a share of the gloom that seems to be the part and portion of mankind, having had to part with his beloved wife in May of 1896. He left home on March 15, 1896, and on his arrival in the south, was assigned to labor in the Virginia conference, where he remained until taken down with a severe attack of malarial fever, necessitating a return home, where he remained until June 15, 1897, when he again left home

for the mission field. Arriving here he was then sent to the East Tennessee conference where he has continued laboring in various capacities until the annual conference of Aug. 27, 1898, where he was selected to preside over the conference, which position he has filled with signal credit to himself and all with whom he comes in contact. His methods of business are excellent, showing great promptness in making reports or other matters pertaining to his conference. The reports from his conference also indicate good judgment in organizing his force to the best possible advantage. His faculty



ELDER SAMUEL B. THATCHER,  
President of the East Tennessee Conference.

to make and hold friends is par excellence and in view of the time drawing near for his return home to loved ones his many friends are sorrowful. President Thatcher will leave for home about March 1, and will be succeeded by Elder W. E. Dawson, who, with F. B. Hammond, have labored in the capacity of counselors.

The conference reports as published weekly indicate that the East Tennessee conference is in the front ranks in every respect, and much credit is due the retiring president for this condition. May she so continue is the wish of The Star.

## History of the Southern States Mission.

Having completed the history of the Martyrdom of Joseph Standing, as written by Elder John Nicholson, we will proceed with the history of the Mission from our own records.—Ed.

January, 1880, President John Morgan made a trip through Kentucky into Virginia, visiting the Elders and Saints in the various branches en route. During this month an attempt was made by certain enemies of the work to induce the Governors of Mississippi and Alabama to force the Elders to leave the states over which they presided, which was unsuccessful.

Elders from Virginia, Georgia and Mississippi reported new districts covered by them with considerable success.

February, President Morgan and Elder Mathias F. Cowley made a trip into North Carolina from Virginia, arriving at Mt. Airy on the 18th inst., and held a series of well attended meetings resulting in much good.

Elder Franklin Spencer reported the conversion and baptism of five persons at the Cane Creek branch of the church, and that a general good feeling prevailed throughout the conference.

During this month Elder Charles H. Bliss reported success in obtaining the court house at Columbus county, Ala., for meetings, but that some enemies had disturbed them by turning off the gas, and had created a very offensive smell, which was diffused throughout the hall. The means being accomplished by the aid of sulphate of Hydrogen.

March, Elder Alexander Spencer reported a visit into Patrick county, Virginia, opening up a new district in which the court house had been secured and meetings held during which one convert was baptised. Elder J. H. Moyle also reported a successful trip through the interior of North Carolina, into fields not before visited. Reports from Fannin county, Georgia, by Elder Howard and Edlelsen, indicated the baptism of three, and a general spirit of earnest inquiry, and Elder Mathias S. Cowley reported the baptism of seven persons in Virginia.

On the 22nd of March a colony of



Saints from Georgia, Mississippi, Tennessee and Kentucky were gathered to emigrate to Colorado; they were accompanied as far as Cincinnati by Elder Frank MacDonald and Levi P. Helm, who parted from them at Cincinnati and proceeded to Muhlenberg county, Kentucky, to open up a new field.

April, 1890, in addition to reports of the distribution of many tracts, meetings held, and miles traveled in promulgating the Gospel—another company of Saints left for Colorado, leaving Chattanooga on the 23rd inst., and arriving safely at their destination. They were accompanied by President Morgan and Elder H. W. Barnett, who were joined at St. Louis by Elders Cowley and Spence, they having been honorably released to return home.

During the month of May Elders Hyrum Belnap and George H. Carver had the pleasure of baptizing seventeen persons who had listened to the preaching of a mysterious Mr. Edge, who appeared in Henderson County, Tennessee. He came during the month of April, 1878. No one knew where from nor where he went, except that he preached the same doctrines as those taught by the Latter-Day Saints, but steadily refused to officiate in the ordinances thereof, telling the people that an opportunity would soon be given them to embrace the Gospel in its fulness; that those having the authority to officiate in the Gospel ordinances would soon be along.

As will be noted in the story as told by Elder Bench, Mr. Edge inaugurated a three days' fast; promising those who maintained it they would remain faithful till the opportunity was presented. And, as a matter of fact, these seventeen persons did keep the fast; and when Elders Belnap and Carver preached in the county it was universally conceded that the doctrines as taught were identical with Mr. Edge, and the looked for opportunity had arrived at last; and these seventeen quickly embraced it.

Just prior to Elder Bench's return home to Fairview, Utah, last December, he told the Star man the following story, which digression, it is hoped, will be pardoned, as it seems to be very properly a part of the history of the Southern States Mission. This is what he told the Star representative:

While in Madison County my companion and I, Elder Ray Wentz, of Provo, Utah, met with an experience that will interest Star readers. One evening, about sundown, on December 10th, 1896, we came to a house near the county line of Madison and Henderson, midway between Jackson and Lexington. We were very tired and had intended to solicit entertainment at this house, which appeared to be a well-to-do farmer. As we approached the house we were greeted with, "Go right in, men, I'll be in in a minute," from a tall stately looking man who was feeding some stock. This cordial welcome rather surprised us, as the neighborhood was very bitter and it was difficult to find any friends.

We promptly done as we were bid and when our host came in he said to us: "You're Mormons, aren't you?" After responding to him in the affirmative he remarked: "I thought you were; I entertained one of your men about fourteen years ago—a man named Robert Edge."

Being tired we were indeed grateful to find a friend and what was our surprise

to find we were given the same bed that the famous Robert Edge had used so many years before. Mr. J. W. Sweet, the kind-hearted farmer soon had us feeling thoroughly at home and during the evening the following description of this mysterious individual was secured and jotted down in my journal. It is as follows: "Mr. Robert Edge was somewhat poorly clad; a black suit, with sack coat, woolen shirt, soft felt hat; this constituted his appearance with a bible and some writing material tied up in a red bandana handkerchief. He was a short, heavy set man weighing about 135 or 140 pounds, long, black wavy hair, black eyebrows, and full, but medium length beard, blue eyes, height about 5 feet 6 or 7 inches, age between 35 and 40 years, well versed in scripture, being able to prove all he taught."

Mr. Sweet is and was at the time of his meeting with Mr. Edge, a Christian or Campbellite preacher, and freely acknowledged that his earlier visitor could completely master any arguments he might advance against what Mr. Sweet called "Mormonism," nor has he any desire to cross swords with any Mormon Elders.

Mr. Edge preached at Lexington about a week and it is said converted fully thirty people by his forcible exhortation and while here, at Mr. Sweet's neighborhood, instituted a three-day's fast promising those who maintained it they would have an opportunity of embracing the gospel. Seventeen of them did so, and eventually became members of the church, some of whom emigrated west, locating in Colorado.

Another peculiarity of this Mr. Edge; he was a strict abstinent, not eating any hog meat, nor drinking any kind of stimulating liquids. His fame was quite widespread throughout all Madison, Henderson, Decatur and Perry counties.

#### Legal Aspects of the Case.

In response to the request of an Ogden correspondent for the legal aspect of the Roberts case the opinion recently published by the Edward Thompson law book company in their "Law Notes" is given. It is a clear and common sense article and certainly an able presentation of the law bearing on this case.

It reads as follows:

Concerning the qualifications of Mr. Brigham H. Roberts as a member of the house of representatives, it seems to us that a great deal is being said and written which is irrelevant and wide of the mark. Whether or not polygamy is immoral, and whether or not it is prohibited by the Bible, we will leave for others to discuss; as we will also the question whether polygamy is, in itself, pernicious. And we will not attempt to say that congress cannot, upon admitting a territory into the union, require that it shall adopt into its constitution restrictions upon its sovereignty not contained in the constitution of the United States, which restrictions shall be irrevocable, though we have grave doubts as to the binding effect of such limitations. Mr. Roberts is a polygamist, and is now living with several wives as his husband. Some years ago in Utah territory, when and where it was not unlawful for him to do so, he married several women, and he is still continuing the relationship to them

which he then entered into. The only statute in Utah against polygamy provides simply that "every person who has a husband or wife living, who hereafter marries another," is guilty of polygamy; and the constitution of that state provides no more than that "polygamous or plural marriages are forever prohibited." Mr. Roberts is violating no statute of the United States, because the Edmunds act applies only to "a territory or other place over which the United States has exclusive jurisdiction," and congress has no power of which we have ever heard to prohibit polygamy in a state. The enabling act of Utah, if binding in this particular upon the state of Utah, provides simply that a constitutional provision shall be adopted by which "polygamous or plural marriages" are forever prohibited.

Each house, the constitution of the United States provides, shall be the judge of the qualifications of its own members. But the constitution provides also what shall be the qualifications of a member of the house of representatives, and what shall disqualify a person from being a member. We suppose, and we dare say, that all writers upon the constitution agree that the power of the house of representatives to judge of the qualifications of its members is more than the power to decide whether or not one elected as a member has the qualifications required by the constitution. No one would pretend, to take an extreme case, that it would be unconstitutional for the house to refuse a seat to a man who is discovered to be a leper, for its own self-preservation would require his exclusion, although the constitution does not say that no one shall be a representative who has the leprosy. But all will doubtless agree that the house should be chary in declaring a man disqualified for reasons not found in the constitution. To authorize the house in refusing a seat to a man upon grounds not within the terms of the constitution, an extraordinary exigency should exist, and the house should be acting only for its own protection, and for the purpose of enabling it to perform its high powers. The house should not inquire into the morals of any one of its members, because by doing so it would be, in a measure, adopting for the state which he represents, and enforcing, a code of morals for the state—thereby unwarrantably interfering with its sovereignty. When John Randolph was elected to congress he was not 21 years old, and when the house inquired his age he told its members to ask the people of Virginia. With much more reason might Mr. Roberts, when he is questioned as to whether he is a polygamist, say: "Ask the people of Utah." We are aware that the house has the power to refuse a seat to a man because his hair is red, or because he does not wear patent leather shoes, and that he would be without redress were it to do so, but we deny that it has the constitutional right to so act, or that any member could vote for his exclusion on such grounds without violating his oath of office. As well might a member from Maine, in which state the sale of intoxicating liquors is prohibited by the constitution, and is supposed to be immoral, vote against seating a man because he is a liquor dealer, as vote against seating Mr. Roberts.

Mr. Roberts is not violating the constitution of either the United States or Utah,



nor is he violating any statute of Utah. The enabling act of Utah may be binding in morals and good conscience upon the people of Utah, and it may not be, and probably is not, constitutional in so far as it forbids their revoking, without the consent of the United States, the ordinance in their constitution forever prohibiting polygamous or plural marriages; but, waiving these questions, it does not, in our opinion, fit the case of Mr. Roberts, for we do not believe that he has violated, or is violating, either its terms or its spirit by continuing to maintain the relation of husband to the wives whom he took when it was lawful for him to do so. It is true that "polygamy" means the having a plurality of wives or husbands at the same time, but it is not polygamy that is prohibited, but "polygamous or plural marriages," evidently meaning the act of marrying when already married to another.

This law journal also points out that the house has no right to resolve itself into a court for the trial of criminal cases. It cites the fact that an indictment is pending in Pennsylvania against Senator Quay, charging him with embezzlement, and a similar indictment lies against Senator Kenney, of Delaware. But these men, until convicted, are not disqualified to hold their seats in congress; nor will the senate undertake to pronounce them guilty without a trial or undertake to try a man for an alleged offense committed in Pennsylvania or Delaware.

These are only the legal aspects of the case, and have nothing to do with the moral sentiments or political opposition at work in the matter.

### Death of Sister Marquess.

Another good Saint has left this world for that great future home. Sister John Susan Marquess, wife of Bonerges Marquess, died at her home in Larkin, Christian County, Ky., Feb. 9, 1899, of la grippe, was born June 5, 1853, and she was baptized into the Church of Jesus Christ of Latter-Day Saints, Feb. 20, 1868, by Elder A. R. Whithead. Since that time she has lived a true Latter-Day Saint and proved herself a faithful worker in the Sabbath School and teachers meeting, and never shirked any obligation that was placed upon her. She was a faithful mother and affectionate wife, and leaves a husband and seven loving children to mourn her loss, three of whom were bedfast with the same dreaded disease that caused the death of their cherished mother.

Elders Martin P. Brown and Stanley A. Hanks were present at the time of her death and did all they could to comfort the hearts of the bereaved family.

On account of the serious illness of the three sick children and the extreme cold weather they were unable to hold funeral services.

Sister Marquess will long be remembered by the Elders of the Kentucky Conference, for her deeds of kindness shown to them while on their mission preaching the Gospel.

Brother Marquess and family acknowledge the hand of the Lord in their loss and are still firm in the faith.

Macaulay says: "Politeness has been well defined as benevolence in small things."

### Scintillations from the S. W. Mission.

The Southwestern States Mission is doing a valiant service in the Lord's work. The appended report for 1898, from their Truth's Reflex, will be read with interest. The office is located in the Fifth Avenue Hotel at St. Johns, Kansas:

Ten conferences now contribute to the success of the Mission with an average force of thirteen Elders.

These figures were taken from the statistical report and go to prove that the Elders have not been idle during the twelve months just past.

Miles walked, 157,269; miles otherwise traveled, 60,273; families visited, first time, 122,189; families visited by invitation, 11,236; Gospel conversations, 124,112; times refused entertainment, 8,740; tracts distributed, 138,280; books distributed, 7,811; meetings held, 15,191, with an attendance of 236,872.

Increase in membership, 1,999; refused public houses to hold meetings in, 2,526; paid to railroads for transportation of Elders, \$2,462, and to local business firms for supplies, printing, etc., \$1,921.09.

Sister Belle T. Copenig, daughter of the late Bishop Elmer E. Taylor, of Juab, Utah, and Mary E. Taylor, was among the first lady missionaries called into active work in the ministry in this dispensation. She arrived in St. John, Kansas, April 15, 1896, and in company with Sister Ida M. Breckenridge, made a house-to-house canvas, distributing tracts and holding Gospel conversations; and was remarkably successful—meeting only comparatively few people who would not admit them into their house or receive a pamphlet. The acquaintance of the people once obtained, she soon formed many social and friendly relations with the gentler sex; her influence and assistance in the local organization of the church of this city was highly appreciated. Sister Copenig returned home Jan. 25th ultimo, in company with her mother, leaving behind her many warm friends—among whom her husband, Elder Frank L. Copenig, chief clerk in the Mission office.

### Truth's Reflex.

Cherokee Conference, comprising the Indian Territory proper, except the Chickasaw Nation, have headquarters at Dow, Choctaw Nation. 1. T. Elder Wm. R. Palmer, of Cedar City, Utah, is Conference President, assisted by Elders Samuel Linton, Jr., and James W. Anderson, and the following little band of faithful co-workers: Richard N. Lund, Edmond Lovell, Albert Kirby, Solomon D. Chase, Reuben W. Fuller, Christian Tuft, Heber E. Harrison, Shade Boice and George A. Hoops. The Conference is the oldest in what was known as the "Indian Territory Mission." The population is nearly equally divided between Indians and whites. The labors of the Elders is mostly among the white people.

### A Few Questions.

Miss Rebecca Kilgrew.

To the Southern Star.

Bogarth, Tenn., Jan. 4, 1899.

By reading the scriptures and carefully comparing the churches of today with that of ancient days, where do we find Christ's words established? Where do we find the church in its perfection as Christ fitted it out for mankind?

Yea, by their fruits ye shall know them, as Christ when sending out his apostles to preach the gospel said "Provide neither

gold nor silver nor brass in your purses, nor scrip for your journey." Today, where are the people who are going abroad o'er the land preaching the gospel to all people without pay for their labors? Can it be found among any people save the Mormons? Can Christ's teachings be found fully practiced in any church save that of the Church of Jesus Christ of Latter Day Saints? Where are the people that are persecuted as Christ was? Are not the Mormons the people? Did not Christ tell his people they were to be persecuted in a like manner as was He? Did he not console them by the declaration, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake." Where are the people who will leave their enjoyable homes, mothers, fathers, wives and children, pay their own expenses, travel in strange lands and do according to Christ's admonitions without purse or scrip as the humble Mormon elders are doing; to be persecuted, derided, to be falsely accused and perhaps to be mobbed? Yet beneficently he boldly faces the world with the truth; firmly and sincerely preaches "Christ and Him crucified." Which He, in all his purity witnesses the truthfulness of the gospel that the Elders are disseminating throughout the land. Could another people withstand the ostracism created by the persecutions and ridicules of fallible mankind? They without faltering, attain this valuable accomplishment that is apparent to the world could not be done by a people who were working contrary to the laws of God; and who were not endowed with power from on high.

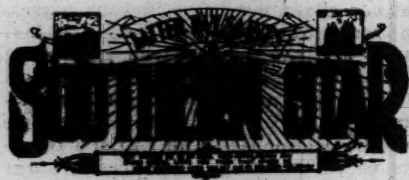
### The Cigarette Must Go.

Union Signal.

An investigation has lately been made into the question of the number of cigarettes annually smoked in the United States, and an enthusiastic statistician has discovered that ten years after the smoke of the first cigarette was blown from the lips of the pioneer of American cigarette smokers, the annual consumption amounted to 1,000,000. This was about the year 1874. It reached the billion mark in 1884, and five years later it was 2,000,000,000, and in 1893 it was 3,000,000,000 annually. A comparison of these figures and periods of progression in the habit will give some idea of the rapidity with which it spread. For instance, while it took a period of five years, from 1884 to 1889, for the consumption to increase from 1,000,000,000 to 2,000,000,000, it required only four years to add another billion to the statistics. In 1894 and 1895 the figures made another big jump, and in 1896, the latest year for which statistics are available, the number of cigarettes of all kinds, foreign and home-made, said to have been sold in the country, approximated the enormous amount of 4,000,000,000. Placed end to end these four billion cigarettes would almost encircle the earth, and what is of far more importance, if the money thus annually expended were turned into charitable channels, it would put a pair of shoes on every child in the country, and purchase the necessities of life for 100,000 families.

Contentment gives a crown where fortune has denied it.





Published Weekly by Southern States Mission, Church of Jesus Christ and Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: { Per year . . . \$1.50  
Six months . . . .75  
(in Advance) Three months .40  
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

(SATURDAY, FEBRUARY 25, 1899.)

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The liberal snowfall in Utah and the West is a source of joy for the farmers, who see bountiful crops in store, as a result.

In sending instructions each month as to where to send new Elders, conference presidents are requested to write same on a separate sheet of paper, and not in letters or miscellaneous business.

Elders are requested to file complaints of any kind either as to accounts, goods, or mail troubles, on a separate sheet of paper; orders for merchandise, subscriptions, books or tracts can thus be kept separate from letters or other matters not germane to this branch of the transaction.

### EXERCISE GREAT CARE.

THIS is the time of the year when the most dangerous of diseases are contracted; when one day it may be an ideal spring while the next may be a cold blustery or wet foggy and damp, an atmosphere that can penetrate the most closely woven material. La grippe, pneumonia, malarial fever, indeed all kinds of fever germs seem to thrive better in times such as are now before us, hence the utmost care should be taken to avoid undue exposures to inclement weather. We should observe strictly the Word of Wisdom in its minutest details; we should strive to build our constitution up by a careful use of the body in strict harmony with Nature's laws.

Remember, we fracture the laws of Nature as well as the Word of Wisdom, by over loading the stomach, especially after a prolonged fast. Excessive use of bacon or fat meats are forbidden by both laws, and whoever breaks this law must suffer the penalty, either immediately or at some subsequent time.

It may be answered, and perhaps pertinently, too, "What are you going to do when they have nothing but corn bread and bacon?" Our answer is: "Eat the corn bread unsparingly, but not so of the bacon." Corn bread and water is a diet that none need to starve under, and there are no neighborhoods that will keep our Elders on this diet all the time and at every house they visit. Admitting there are instances where such may be so, this diet need not necessarily be very prolonged, certainly not where Elders are doing their full duty.

As a rule our Elders when they first come into the field they are great brawny men, whose physical system is so strong that it has been proof against the heaviest tests of endurance, both from elemental exposures and physical endurances, but they should remember the Inter-mountain climate is very different to that of the South. Our Western climate, while more rigorous, it is not so exhausting. The air is not so dense, hence does not contain so many disease germs. The greatest of care should be taken to get thoroughly acclimated before attempting long, arduous walks, prolonged fasts, or the gratification of an abnormal appetite; the latter particularly, is generally a noticeable failing of new Elders; the change of scene, climate and other conditions combining to make one have an increased appetite, which if gratified indiscriminately often leads to dyspepsia, bowel complaints and other derangements brought on from stomach troubles.

The hospitality of the people of the South is so general that it is rarely necessary for an Elder to venture out during inclement weather, or to long remain out, therefore great care and faith should be exercised that unusual exposures may not become necessary.

It is President Rich's policy to do all within his power to have Elders remove from unhealthy localities during the spring and summer months, when danger to health lurks in the air, the food or the community in any form. He expects to visit every Conference and have a good council and counsel meeting with the Elders, when these matters can be best adjusted. Meanwhile we urge the Elders to do all in their power to help and protect themselves against the ravages of malarial epidemics, inclemencies of the weather, and indeed, any agency that is liable to retard the health, intellect or advancement of the great work in which we are all engaged in. Then the Lord will do His share, while success and good health will be our reward.

The sudden and distressing death of Elder Louis A. Warren is such as to cause the sympathies of the whole mission, and, indeed, the whole church, to go out to the stricken wife and another who reside at Price, Utah. Sister Warren, his mother, evidently had a premonition of what was to come, for this could plainly be seen in the distracted telegrams she sent. God comfort the stricken household and give them consolation from His celestial home, for words, even if graced with the pen of inspiration, cannot assuage the grief of the poor mother, like that which God in His infinite mercy can shower.

Rev. T. C. Duff, of Salt Lake City, has visited Chattanooga, lectured and gone. He called on President Rich while here to enjoy a social chat with the "boys," as he calls the office force. His lecture here was very mild in comparison to that given in Atlanta and other places on his itinerary. He is distributing a tract called "What the Mormons Teach," containing a number of excerpts from our church works and authorities that seem to be of a benefit, rather than hurtful to the cause, as truth is all right, anywhere and almost any time. Those extracts referring to polygamy and celestial marriage, of course, are not paralleled with the subsequent instructions bearing on the renunciation or abrogation of the tenet, hence is not fair, but then, this might be expected under the circumstances—all sides are not to be considered by the gentleman.

From a recent letter we learn of the death, February 15, 1899, of Sister Blackburn, at Brigham City, Utah, mother of Elder T. Henry Blackburn, just returned home. The Star expresses condolence for Elder Blackburn and those who are bereaved by her demise. The deceased had been sick for a long time and suffered greatly.



### Elder Louis A. Warren Dead.

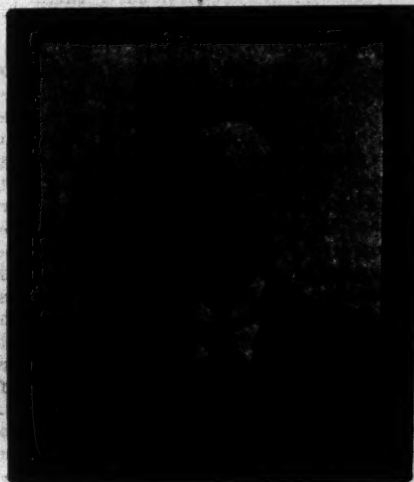
At the time the conference was held at Victoria, La., on Tuesday, the 14th, all the Elders were present except one, Elder Louis A. Warren, who was reported "too ill to come to conference." President Rich made diligent inquiry and learned that he had taken a severe cold, therefore he instructed President Cornwall to have him come to the office as soon as possible, where, when he should become able, he could remain and work at a vocation to which he was adapted. Soon after a letter was received at this office from Elder Warren, enclosed with one from President Cornwall, addressed to the latter, stating in detail his condition on the 14th. His system, he says, was broken down with malaria, and his lungs in bad condition, urging the necessity for a speedy return home. About this time a telegram was received from Elder Warren's mother, asking to his condition; this was dated Feb. 18. In response to same, Sister Warren was wired: "Your son reported sick, but not serious. Have instructed him to come to Chattanooga. He will receive every attention." President Cornwall was also telegraphed as follows: "Elder Louis A. Warren reported very sick. Investigate and wire his condition at once." And a letter was sent Elder Warren, acknowledging receipt of his communication, further advising him that his presence was desired at the office before leaving for home, also the following: "Upon receipt of this, telegraph us whether you are able to travel alone or not and where we can reach you by telegram or letter. We would have telegraphed you this morning, but find there is no telegraph office at Alpha and that a letter would no doubt reach you as quickly as a telegram." Other instructions were given Elder Warren as to how to best advise the office of his condition and circumstances relating to traveling.

The next morning at 10:43 a telegram was received from Elder R. A. Robinson, from Shreveport, La., stating that Elder Warren had died the night before of pneumonia.

The following additional information was received from President Cornwall, who accompanied the remains home:

The particulars concerning the death of the Elder are as follows: He was laboring in Richland Parish, La., with Elder O. C. Raymond, when notified to come to a Conference at Victoria, La., on Feb. 14, 1896, where we were to be met by President Rich. Accordingly they started on their journey; Elder Warren had not felt the best for some time before, having suffered with a shortness of breath and considerable inconvenience in walking. He, with his companion, headed towards Red River Parish, where they had a number of good friends, intending to rest among them, as it was on the way to their destination. The weather was exceptionally cold and in his delicate condition he no doubt added to his weakness by taking cold. They arrived at a Mr. Fredericks in due time and were kindly received by this family. When the time came for them to continue on towards Victoria, Elder Warren felt so poorly that he decided to not go, but for his companion to push on and he would remain till he recruited up. Elder Raymond reported his condition when he reached Conference, but did not feel anywise uneasy,

other than he did not think Elder Warren would be able to stand traveling in the field, and recommended that he be sent to the office at Chattanooga, if he could be of service there, which matter was reported at Conference to President Rich, as indicated in the first part of this article. Three days after Elder Warren was left he wrote the President of the Conference that he was not getting along as well as he desired and that the doctor had informed him he had contracted a severe case of pneumonia. President Cornwall at once wrote him an encouraging letter, advising him to exercise great care and faith. As most of the Elders were returning to their fields of labor, Elders Richard A. Robinson and C. C. Toyne having to pass near where the sick Elder was being cared for, they learned before reaching him that he was considered dangerously ill, and hastened to his bedside. While he was quite sick he manifested his usual faith and patience. Feeling considerable better the next day they decided to remove him to Coushatta, where it was thought he could receive better care and treatment. Carefully and tenderly was this idea carried out by his faithful brethren, and he was comfortably placed in the Glenn Hotel, and a doc-



ELDER LOUIS A. WARREN.

tor summoned to his side. The lady at the hotel did, in connection with Elders Robinson and Toyne, all the doctor instructed, but he gradually grew worse, and towards the last he manifested some signs of being delirious and having pain. They administered to him and he was relieved and quieted down, and so remained until death, with the exception of a short convulsion, he passed away as if going to sleep.

His body was given prompt attention after his demise, being placed in a coffin at Coushatta and taken to Shreveport, where it was taken to a first-class undertaker, embalmed and placed in a casket ready for shipment.

He leaves a loving wife and child, besides a fond mother and brothers to mourn his departure.

Although Elder Warren has been in the field only since last June, he has proven himself a noble worker in the Lord's vineyard—was ever ready to do his full and complete duty, and though his health has been ailing for some time, he has never complained, but stuck manfully to his duties until the fatal disease prostrated him and finally carried him off.

### DIVINE AUTHORITY.

By Apostle Mathias S. Cowley.

Written for The Southern Star.

One very remarkable feature in the religious sentiment of modern Christianity is an indifference to the question of legitimate authority to speak and officiate in the name of the Lord. Should an unauthorized man officiate in matters of human government, or an impostor pretend to be the agent of a mercantile institution and deceive the people by taking their orders for goods and receiving their money, no one, with sound reason, would expect the government or firm to make good the unauthorized contracts of an impostor; the deceiver would be arrested and thrust into prison for fraudulent acts.

Why should the consideration of sacred ordinances, involving the salvation of mankind, be treated with less concern?

There seems to have grown up in the hearts of the people a feeling that mere belief, an intellectual assent to the theories of the Gospel, is all-sufficient to secure salvation in the presence of the Lord. But this is an unscriptural delusion. "Even so faith, if it hath not works is dead, being alone." "But wilt thou know, O vain man, that faith without works is dead." "For as the body without the spirit is dead, so faith without works is dead also." "Thou believest there is one God, thou doest well; the devils also believe and tremble." St. James ii. 17, 19, 20 and 26.

We have shown in former articles that baptism and confirmation are essential ordinances to salvation, and to these might be added other sacred rites, instituted by the Savior of the world for the redemption of man, and that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven." Matt. vii. 21.

Can anyone reasonably suppose that baptism, confirmation, the sacrament or any other sacred ceremony administered by one not sent of God will be followed by the blessings which attended the Primitive Saints? The remission of sins, the gifts of the Holy Spirit, manifest in visions, dreams, healings, prophecies, tongues, etc.? By no means; and this is the reason that the signs do not follow professed believers of the present day, because their ministers are not called of God according to the pattern instituted by Himself. The condemnation of the Lord will rest upon all who speak presumptuously, and wilfully usurp authority to officiate in sacred things. The Lord said in the days of Jeremiah concerning certain men who spoke without authority: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." Jer. xxiii. 21. The whole history of the dealings of God with his people recorded in the Bible prove the constant necessity of living divine authority. Upon this branch of the subject we cite the reader to several passages of Scripture. When Moses was about to depart from Israel he sought the Lord to designate his successor, knowing full well that without succession of authority the work of God could not continue. He said, "Let the Lord, the God, of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them,



and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." Num. xxvii:16, 17.

In Romans x:14 to 17, we have the following: "How then shall they call on Him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The Savior who called twelve Apostles and other seventy to continue the work which he, by the direction of His Father, had inaugurated, was so particular that they should not "run before they were sent," said unto them, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And, behold! I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv:47-49.

This emphatic injunction, notwithstanding these Apostles had already been called and ordained as recorded in Mark iii:14, and notwithstanding their great experience by personal association with the Savior of mankind, who was pure, without guile, and perfect in all things, "who spake as never man spake." These Apostles had seen the sick healed, the blind see, the deaf hear, the dumb speak, the dead raised. Three of them, Peter, James and John, had been with Christ when he was transfigured in the Holy Mount. Moses and Elias had ministered unto them. These twelve were the living oracles of Almighty God, but for all that they must not "run before they are sent nor speak before they are spoken to." They must enjoy especial power. Are men in modern times as particular to avoid speaking in the name of the Lord, before they are truly called?

Let us now ascertain how men are called of God, and His authority perpetuated in the earth. In speaking of the honor and authority of the Holy Priesthood, Paul says, "And no man taketh this honor unto himself, but he that is called of God as was Aaron."

By reading the iv. and xxviii. chapters of Exodus the information as to how Aaron was called can be obtained. He was called by revelation, through a prophet of God. That prophet was called by revelation and ordained by one having authority to ordain him. This method of calling men to the ministry was ever adhered to by the people of God, and when departed from, the departure has been of men and not of God. Aaron received the anointing literally at the hands of the Prophet Moses, as recorded in Exodus xl:15-16, and thus conferred, the Levitical Priesthood upon Aaron, to be transmitted by the holy anointing from generation to generation as long as they should observe the statutes of the Holy One of Israel. When Joshua was called to succeed Moses in leading Israel into the promised land, it was done by revelation from God, and the laying on of hands by one having authority." And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him."

"And he laid his hands upon him and gave him a charge, as the Lord com-

manded by the hand of Moses." Num. xvii:18, 23.

"And Joshua, the son of Nun, was full of the Spirit of Wisdom; for Moses had laid his hands upon him." Deut. xxxiv:9.

During the entire history from Moses to the Savior, men were called by revelation, and when any presumed to officiate without such a call their acts were invalid and rejected of the Almighty. The New Testament furnishes evidence of the same plan of calling men to the ministry and perpetuating the authority of God among men. Jesus said to His Apostles, "Ye have not chosen me, but I have chosen you, and ordained you." St. John xv:16.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts xiii:1-3.

"And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Acts xiv:23.

Men thus called have authority to speak in the name of the Lord; to officiate in His name, and their acts are valid, binding in time and eternity. When Paul found a number of Disciples at Ephesus who had received baptism, but in answer to his question said that they had not "so much as heard whether there be any Holy Ghost," he promptly baptized them; and yet they had received this ordinance after the form of John's baptism, that is, by immersion, which was correct. It appears that one without authority baptized them, otherwise he would have told them of the baptism of the Holy Ghost, as did John the Baptist. Under these circumstances Paul had to rebaptize them, having authority from God, and then he conferred the Holy Ghost upon them by the laying on of hands. This example is a lesson as applicable to similar conditions of today as it was in the New Testament dispensation. All ceremonies, ordinances, rites, etc., administered without the administrator being "called of God as was Aaron," are null and void. The dispensation of the fullness of times has been ushered in. The Father and the Son and other heavenly messengers have visited the earth and restored authority to act in the name of Jesus as in days of old. This authority has been transmitted from the Prophet Joseph Smith to others, as designated by the inspiration of the Holy Ghost and by the laying on of hands. In this manner the authority of the Holy Priesthood will be perpetuated without interruption until the "kingdoms of this world shall have become the kingdoms of our God and His Christ."

#### The Law of Tithing.

M. I. A. Era.

By W. B. Preston, Presiding Bishop of the Church.

(The following question, answered by Bishop Preston, was received at the Era office with a request that it be answered through our pages. Thinking that the

Presiding Bishop of the Church would be the most satisfactory person to answer such a question, it was referred to him and he wrote the brief article following.—Editors.)

I beg to acknowledge receipt of the following query, respecting the interpretation of the law of tithing:

"Mr. A.— contends that it is the law of tithing to pay one-tenth of all his earnings as an honest tithe to the Lord. Mr. B.— says not so; I must first pay my debts and take out my expenses of living, and then pay one-tenth of that which is left; which he claims is the real increase. One of our home missionaries also takes this view. Which is right—Mr. A.— or Mr. B.—? I understand that the law reads we should pay one-tenth of our interest annually; but does the word 'interest' mean increase as Mr. A.— contends, or as Mr. B. construes the term?"

The law to Israel was that the people should pay one-tenth of the products of the land, the fruit of the trees, of the herds and flocks, and in fact, one-tenth of all that they produced.

In the revelation given to the Prophet Joseph Smith, the Lord required all the surplus property of the Saints, as a beginning of their tithing, and after that, "Those who had then been tithed shall pay one-tenth of their interest annually."

During the days of Nauvoo, and while the temple was being built, and in the early history of Utah, the Saints were required to pay one-tenth of all they produced, one-tenth of all that was accumulated by their industry, and laboring men usually worked one-tenth of their time on the temple, which was credited to them as their tithing.

We have been endowed with different gifts, and various degrees of ability, by which we may surround ourselves with the necessities and comforts of life. God, our Father, through our Elder Brother Jesus Christ, has permitted us to enjoy the fruits of the earth, and tempered the elements for our good. All the mental and physical powers which we possess are his gifts to us. It might be said, as a capital stock, for which he requires one-tenth of all we produce or earn, whether it be on the farm, in the office, or any other occupation. The other nine-tenths is for our personal use.

The Lord has said in the revelation to the Prophet Joseph Smith, that "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." The Lord further says, through His servant Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and grove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." There is no law given through which we can receive so many of the blessings of heaven and earth, as through obedience to the law of tithes and offerings.

A.— is correct. One-tenth of all his earnings is an honest tithe to the Lord. B.— is in error, and cannot be sustained by the spirit and tenor of the revelation recorded in Section 119, in the book of Doctrine and Covenants.



## Who Is Commissioned?

H. E. Duffin, Nashville, Tenn.

Smyrna, Tenn., Feb. 19, 1899.

To the Editor of The Star:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death," is a prophetic saying, and one which the world today will raise high as the banner of God, and will say: "This is our motto." At the same time closing their eyes, hardening their hearts, scoffing and scorning those who do not view the "way" as they do. Thus placing themselves in direct conflict with the words of inspiration, "The scorner seeketh wisdom and findeth it not; but knowledge is easy to him that understandeth."

It has been, for many ages past, since inspiration ceased among men in the early part of the Christian era; that men would wrest from the sacred scriptures, such parts as would support their precarious ways, however much they may disagree with the plan of redemption wrought out by the Saviour of mankind.

This age in that respect, generally, is not in advance of preceding ages. But may be considered receding; for we see more faiths and more religious dogmas today than in any other period of the world's history. How does this agree with the words of Paul? "One faith and one baptism." Has God changed that there should be many "faiths" and many "baptisms"? In speaking of Him, Paul gives one to understand although the heavens and the earth shall be changed He will remain the same. (Heb. i:12.) James (i:17) truthfully sets forth that "with Him there is no variableness neither shadow of turning." The Lord, speaking through Malachi (iii:16) emphatically said: "I am the Lord, I change not."

"There certainly is a change some how," says the inquirer.

Exactly so, but with whom is the change—with God, His plan, or man? All true Bible believers will admit the latter. Then, if neither God nor His plan changes, they are the same today they were eighteen hundred years ago.

James (i:25) in speaking of the plan or Gospel of salvation, calls it the perfect law of liberty, and John (Rev. xiv:6) says it is everlasting. Thus we see it cannot change.

It is not my purpose to enter into a discussion of the several principles composing the Gospel, at the present writing, but one set forth in the commission of the Saviour to the eleven Apostles just before His ascension upon high, recorded in Mark xvi:16.

The necessity of this principle (baptism) seems to be very much misunderstood throughout Christendom, and still there is no tenet that has more pointed evidence bearing on it. If there were no scripture referring to the necessity of this principle than that in the Saviour's commission, above referred to, it should be sufficient to convince any reasoning mind. For it comes from the fountain head, as a commandment; yea, a condition of salvation to all who hear the Gospel and will be saved.

Matthew xxviii:19, 20) records the same commission in a little different language, but in substance is the same. That this refers to water baptism, there can be no doubt, except in the minds of those who prefer to evade the truth, rather than to accept of it. It could not mean

the Holy Ghost baptism, for the believers were to be baptized in the name of the Holy Ghost, and that by a man having the authority so to act.

We find this is a commandment of God, that even the Son must obey to fulfill all righteousness. (Mat. iii:15, 16.) It is evident, from the words of the Saviour to John, that He did not refer to Himself only when He said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." The Saviour understood this to be an eternal principle of the plan, laid from before the foundation of the world, for the salvation of mankind. Although He was without sin, yet, if He would do the will of His Father, He must go down into the water and be "born again," (Jno. iii:3-5) which we find He did, by reading Matthew, third chapter.

Now, if it were needful for Him, in whose mouth no guile could be found, and who is our guide and pattern, to be baptized, even by water, to fulfill all righteousness, how can poor, weak, sinful man expect to do so, without pursuing the same course? when he is the way and the life (Jno. xiv:6), and "he that climbeth up any other way, the same is a thief and a robber." (Jno. xx:1.)

After the Saviour had ascended up into heaven, His apostles were to tarry in Jerusalem until they were endued with power from on high (Luke xxiv:49); without which they would not be qualified to preach the Gospel. It was this that the Saviour promised would guide into all truth. (Jno. vi:13.) And well it was, too, that the Apostles received that Spirit or endowment (which they did, as we find by reading Acts ii:1-4), for they, like many of the divines of this age, would have preached "another Gospel" and have come under condemnation for so doing. They may have preached "faith" as being the only requirement; or they may have taught "faith and repentance." But they spoke not as man spake, but as the oracles of God. So when the cry came from the people, to whom the Apostles preached on the day of Pentecost, "Men and brethren, what shall we do," the voice of the true Shepherd was heard in unmistakable tone, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, etc." Acts ii:38.

Again, we find this to be a condition of salvation, by reading Acts xx; I Peter iii:21.

Indeed, we may say, we find it such from every place it is found in the Holy Bible. Apostle Paul gives it as a part of the doctrine of Christ. (Heb. vi:1-2.) And John says (II Jno. ix): "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ he hath both the Father and the Son."

## Louisiana Conference.

By Elder Brigham Clegg, Clerk of Conference.

Written for The Southern Star.

The Elders of the Louisiana Conference assembled in counsel capacity on Tuesday, Feb. 14, 1899, at Red Rock, Natchitoches Parish, La., President Rich being in attendance with all the Elders comprising the Louisiana Conference, except one.

The opening services were presided over by Counsellor R. S. Hunt, who, after a few preliminary remarks, introduced

Elders Brigham Clegg and David Broadbent as the morning speakers.

Elder Clegg took for his text Acts ii:37. He pointed out the fact that all ministers are not called of God or their teachings would not conflict. We must obey the true and correct plan of salvation to gain eternal life. Compared the teachings of the Elders of the Latter Day Saints' Church to show that they are in perfect harmony with the principles and ordinances of the Gospel as taught by our blessed Savior and our early brethren, His apostles. Closed by exhorting all present to make this life a preparation for the next.

Elder David Broadbent occupied a few moments' time commenting upon the remarks made by Elder Clegg.

## Afternoon Services.

Elder J. C. Larsen continued the subject spoken on by Elder Clegg in the forenoon. Proved in a clear and forceful manner that the Gospel was preached in the days of Moses and was taken away because of disobedience. Spoke briefly on the apostasy from the Gospel delivered by Christ and the restoration of the same again in these last days.

A quartette was then rendered by Elders Cornwall, Broadbent, Halliday and Clegg.

President Rich, of S. S. Mission, in his clear and forceful manner of speech spoke briefly on a few Gospel principles and bore a faithful testimony of the Gospel and the divine mission of the Prophet Joseph Smith.

Elder Geo. A. Lyman, counsellor to President Rich, was listened to with great interest as he spoke briefly on a few Gospel principles.

President J. A. Cornwall then made a few remarks, after which conference closed by singing another quartette, "The Cause of Truth."

On account of the wet and cold weather the audience was not as large as it otherwise would have been.

## Counsel Meeting.

The Elders began to assemble early to receive special instruction from the Presidency.

Meeting was called to order at 9:30 a.m. by Elder Broadbent.

President Rich made a few remarks, stating he desired first to hear from the Elders. Accordingly, each Elder made a few remarks. Bore his testimony—told how he felt and expressed a determination to press forward in his mission of peace, love and salvation.

President Cornwall reviewed briefly his labors as canvassing Elder and President of the Conference. Spoke very encouragingly to the Elders. Told how God had blessed him in his efforts and answered many times his prayers.

President Rich gave a brief but very pointed address and revived the spirits and energy of all. In a beautiful speech he presented to our retiring President, Elder J. A. Cornwall, a beautiful Bible as a slight token of the love and esteem in which he is held by the givers of the token. Tears came to the eyes of our affectionate President and many of the Elders as President Rich uttered these words: "The Louisiana Elders have had your name engraved in letters of gold on this holy Bible and may it also be written in letters of gold in the Lamb's Book of Life."

A short adjournment was taken after singing "Praise to the Man."